



ظلم کا انجام (English)

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Catastrophic Consequences of Cruelty



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ظلم کا آنجام

Aftermath of Cruelty

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Āhl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاحَتُ بَرَكَاتِهِمُ الْعَالِيَةِ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before studying a religious book or Islamic lesson, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Şalât-'Alan-Nabî once before and after the Du'a.

Transliteration Chart

ا	A/a	ڑ	Ř/ř	ل	L/l
آ	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ة / ه / و	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ا	A/a
ح	H/h	ع	‘	و	U/u
خ	Kh/kh	غ	Gh/gh	ا	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

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Aftermath of Cruelty*

Regardless of how hard Satan makes you feel lazy, read this booklet completely; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will end in tears with fear of Allah عَزَّوَجَلَّ.



Crown of pearls

It is stated in *Al-Qaul-ul-Badi'*: After the death of Sayyidunā Shaykh Aḥmad bin Manṣūr عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمُ, someone dreamt him wearing a heavenly robe with a pearled crown on his head standing in the Mihrāb of a Masjid in Shīrāz. The dreamer asked, 'مَا فَعَلَ اللَّهُ بِكَ؟' i.e. how did Allah عَزَّوَجَلَّ treat you? He replied, 'Allah عَزَّوَجَلَّ has forgiven me, conferred respect on me, honoured me with this pearled crown and made me enter Paradise.' He further asked, 'What is this reward for?' Shaykh Aḥmad bin Manṣūr عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمُ answered, 'الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ', I used to invoke

* Amīr Ahl-e-Sunnat دَاوُدُ بْنُ قَتَادَةَ الْعَالِبِيّ delivered this speech during a 3-Day Sunnah-inspiring congregation of Dawat-e-Islami, the global non-political movement for propagation of Quran and Sunnah, in Şahrâ-e-Madinah, Multan in 1429 AH (2008 AD). It is being published with some amendments.

Ṣalāt-o-Salām upon the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ abundantly; this is the deed which benefited me.’ (*Al-Qaul-ul-Badī*, pp. 254)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Horrible dacoit

Shaykh ‘Abdullāh Shāfi‘ī رَحِمَهُ اللهُ الْقَوِيُّ stated in his Travels: Once I was going towards a village from Baṣrah. In afternoon, all of a sudden, a horrible dacoit attacked us. The dacoit martyred my companion and after snatching the money and belongings, tied my hands with a rope, laid me on the ground and escaped. Somehow, I managed to unfasten my hands and resumed the journey, but forgot my way until the sunset took place. I moved forward in a direction where I saw the fire burning. After walking some distance, I came across a tent. I was rather exhausted due to the intense thirst, therefore, I stood at its entrance and called out: اَلْعَطَشُ! اَلْعَطَشُ! i.e. Oh thirst! Oh thirst! Unfortunately, the tent belonged to the same horrible dacoit. Instead of bringing the water listening to my call, the dacoit came out with a sword and intended to finish me off in the very first attack. The dacoit’s wife obstructed his way but he did not give up. He dragged me far away into the jungle, sat upon my chest, placed his sword on my neck and was about to slaughter me when suddenly, a lion appeared roaring from the bushes. Seeing the lion, the dacoit fell far away out of fear. The lion mauled him badly and then

disappeared into the bushes. I thanked Allah عَزَّوَجَلَّ for this divine intervention.

Such hay keḥ buray kām kā anjām burā ḥay

[As you sow, so shall you reap]

The cruel are given temporary respite

Dear Islamic brothers! Have you realized the dreadful aftermath of cruelty? Sayyidunā Shaykh Muḥammad bin Ismā'il Bukhārī رَحِمَهُ اللهُ تَعَالَى has reported in '*Ṣaḥīḥ al-Bukhārī*': Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Verily, Allah عَزَّوَجَلَّ gives respite to the cruel, until, when He عَزَّوَجَلَّ grabs him, then He does not release him.' After saying this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited verse 102 of Sūrah Ḥūd of chapter 12:

كَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

And similar is the seizure of your Rab when He seizes the townships upon their injustice; indeed His seizure is painful, severe.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Ḥūd, Verse 102; Ṣaḥīḥ Bukhārī, vol. 3, pp. 247, Ḥadīṣ 4686)

The terrorists, dacoits, murderers and criminals should pay heed to the above-mentioned incident. They should not forget about the consequences of their doings, as, whenever divine torment grabs such people, they suffer a terrible death and there

is none to mourn for them. Above all, there would be tormenting punishment in the Hereafter which nobody can bear. No doubt, oppressing the people is a sin. It brings suffering in the worldly life and the afterlife, and results in the torment of Hell. Cruelty is a violation of the commandments of Allah ﷻ and His Beloved Prophet ﷺ and it results in the violation of human rights.

Jurjānī قدس سره defined the meaning of cruelty in his book, *التعريفات*: To make misuse of something. (*At-Ta'rifāt-lil-Jurjānī*, pp. 102)

In the Shari'ah, cruelty means to do injustice with someone's rights or to misuse something or to penalize one who has not committed the offence. (*Mirāt*, vol. 6, pp. 669)

The dacoit whose parable you have just read used to kill innocent people and commit theft and robbery; he got the punishment in this worldly life, and who knows what torments he would be facing in his grave. Moreover, accountability on the Day of Judgement is yet to be carried out. Even today, it is common that thieves, robbers and dacoits don't hesitate in taking lives of people. Remember! Killing innocent people is a terrible sin.

Thrown headlong into Hell

Sayyidunā Muḥammad bin 'Īsā Tirmizī عليه السلام، in his famous collection of Aḥādīth 'Tirmizī', has narrated from Sayyidunā Abū Sa'īd Khudrī and Sayyidunā Abū Ḥurāirah رضى الله تعالى عنهما 'If all those in skies and on the earth would accomplice in killing a

Muslim, Allah عَزَّوَجَلَّ will make them fall headlong into the Hell.’ (*Sunan Tirmidhī*, vol. 3, pp. 100, *Ḥadīṣ* 1403)

Shackles of fire

Those who swindle money out of people unlawfully, those who commit burglary, and those who demand money by sending threatening letters, should pay heed. Today, the valuables grabbed through Ḥarām means look attractive and easy to consume, but on the Day of Judgement, it can cause big trouble. Listen, O people! Sayyidunā Faqīh Abul Laiṣ Samarqandī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has reported in ‘*Qurra-tul-‘Uyūn*’: Verily, there are shackles of fire on the bridge of Ṣirāṭ. The one who takes even a dirham through an unfair means; his feet will be tied with the shackles of fire. These shackles will cause difficulties for him to cross the bridge of Ṣirāṭ until the owner of that dirham does not take compensation for it from his good deeds. And if he runs out of good deeds, he will have to carry the burden of the sins of the owner also, and as a result he will fall into Hell. (*Qurra-tul-‘Uyūn ma’ Al-Rauḍ al-Fāiq*, pp. 392)

Who is penniless?

Sayyidunā Muslim bin Ḥajjāj Qushayrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي reported in his famous Ḥadīṣ collection ‘*Ṣaḥīḥ Muslim*’: The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Do you know who is penniless?’ The blessed companions عَلَيْهِمُ الرِّضْوَانُ replied, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, penniless is the one among us who does not

have dirhams (money) and other assets.’ The Beloved Prophet ﷺ replied, ‘In my Ummaḥ, penniless is the one who will be having Ṣalāḥ, fasts and Zakāḥ on the Day of Judgement but would have abused or slandered someone, swindled someone out of money, killed someone, beaten someone; so from his good deeds, some would be given to one victim and some to the other, and if, before the compensation of the rights that he had trampled, all his good deeds are depleted, the wrongdoings of the victims will be transferred into the account of that ruthless person and then he will be thrown into the Hell.’ (*Ṣaḥīḥ Muslim*, pp. 1394, *Hadīṣ* 2581)

One should tremble...

O those who offer Ṣalāḥ, O those who observe fasts, O those who perform Hajj, O those who pay Zakāḥ properly, O those who contribute in charity, O pious looking moneyed people, have fear and tremble! Truly, the penniless is he, who despite performing virtuous deeds like Ṣalāḥ, fast, Zakāḥ, Hajj, contributing in charity and other welfare services would remain deprived on the Day of Judgment. To whom one would have made upset by abusing at times, or scolding where Sharīʾah does not permit or insulting or beating or not returning borrowed things intentionally, or not paying back the debt, or by hurting the feelings, such people would seize all his virtuous deeds and if his good deeds are exhausted, he would be thrown into Hell carrying the burden of their sins.

It is reported in ‘*Ṣaḥīḥ Muslim*’ that, the Beloved Prophet ﷺ said, ‘You people will have to restore the rights to the sufferers, even the horned goat will be avenged for the hornless goat.’ (*Ṣaḥīḥ Muslim*, pp. 1394, Ḥadīṣ 2582)

It means that if you did not fulfill the rights of the people in this world, then you will have to restore their rights to them on the Day of Judgment - in the worldly life, with money, and in the afterlife, with your good deeds. Therefore, it is wise to respect the rights in this worldly life in order to escape the sufferings in the afterlife.

It is mentioned in *Mirāt Sharḥ Mishkāt*, ‘Though animals are not accountable for Shar’i obligations, they will still have to restore the rights to the beings.’ (*Mirāt*, vol. 6, pp. 674)

Those who fear Allah عَزَّوَجَلَّ are so careful as regards to the recognition of human rights (*Huqūq-ul-‘Ibād*) even in apparently unimportant dealings that leave us astonished. Hence,

Half an apple

Sayyidunā Ibrāhīm bin Adḥam رَحِمَهُ اللهُ تَعَالَى found an apple in a watercourse inside an orchard. He picked it up and consumed it. As soon as he ate it, he felt extreme regret for what he had done i.e. why he had eaten it without the permission of its owner! Therefore, he proceeded towards the orchard in search of the owner. A lady was the owner of that orchard. He apologized for his act. The lady said, ‘The king and I both are stakeholders in

this orchard; I accept your apology regarding my right but I don't have the authority to forgive you on behalf of the king.' The king was in Balkh, so Ibrāhīm bin Adḥam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ set out for Balkh and ultimately succeeded in seeking consent from the king. (*Rahlaḥ Ibn-e-Baḡūṭah*, vol. 1, pp. 34)

Harm of picking teeth

Dear Islamic brothers! There are numerous morals in the above-mentioned parable for those who usurp the possessions of others and pocket goods from the shops without payment (e.g. fruits, vegetables, etc.). What will they do if they will be charged for such acts on the Day of Judgement? Therefore 'Allāmah 'Abdul Wahhāb Sha'rānī قَدِيسُ سِرُّهُ التَّوَرَانِي has narrated in '*Tanbīh-ul-Mughṭarīn*': The famous Tābi'i saint Shaykh Sayyidunā Wahhāb bin Munabbih رَضِيَ اللهُ تَعَالَى عَنْهُ said: An Isrāīlī repented for all his previous sins, then worshipped for seventy years constantly in such a way that he would observe fast in the day and would keep vigil in the night for worship; he would not eat delicious food nor take rest under any shade. After his death someone dreamt him and asked: 'مَا فَعَلَ اللهُ بِكَ؟' i.e. how did Allah عَزَّوَجَلَّ treat you? He replied, 'Allah عَزَّوَجَلَّ held me accountable for my deeds, forgave all of my sins but due to a piece of wood (toothpick) that I had used to pick my teeth without its owner's permission and could not ask him to forgive my mistake, therefore I have been prevented from Paradise (i.e. due to the violation of human rights).' (*Tanbīh-ul-Mughṭarīn*, pp. 51)

Harm in the Hereafter for plucking a grain of wheat

Dear Islamic brothers! Please ponder over it that a small piece of wood prevented that Isrā'īlī from entering Paradise. Picking the teeth with a worthless piece of wood seems so insignificant compared to people, who nowadays swindle millions and billions out of others. May Allah ﷻ make us tread on the right path! آمين

One more appalling parable is being mentioned which is related to the devastation of one's afterlife due to just plucking (not eating) a grain of wheat without the owner's consent. It is narrated that someone dreamt a deceased person and asked: 'مَا فَعَلَ اللَّهُ بِكَ؟' i.e. how did Allah ﷻ deal with you? He replied, 'Allah ﷻ has forgiven me, but my accountability was conducted and I was interrogated about the day when I was sitting at a friend's shop. I was observing fast. At sunset, when I was supposed to break the fast, I picked a grain of wheat from the sack and was just about to eat it when I realized that the grain is not mine, therefore, I put it back in its place. So, I was held accountable just for picking another's grain, and my good deeds were reduced according to the damage that I had committed.' (*Mirqāt-ul-Mafātīḥ*, vol. 8, pp. 811, *Taḥat-al-Ḥadīṣ* 5083)

Seven hundred congregational Ṣalāḥs

Dear Islamic brothers! Have you taken notice! Even plucking someone else's grain of wheat can cause damage in the Hereafter. Who is there that ponders upon plucking or eating a grain of

wheat, since nowadays, people help themselves to a full meal by barging into gatherings whilst uninvited, despite the fact that the Shari'ah does not permit one to attend someone's gathering without being invited. It is stated in a Ḥadiṣ of Abū Dāwūd: 'One who attended a gathering without being invited, has entered as a thief and exited wreaking havoc.' (*Sunan Abī Dāwūd*, vol. 3, pp. 379, *Ḥadiṣ 3741*)

Moreover, nowadays, people swindle thousands or even millions of money out of others in the name of debt. In the worldly life, it seems very easy and attractive but it will be grave on the Day of Judgement. O those who do not clear the people's debt, listen carefully! Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated, 'One who will not clear someone's debt of about three paisa, he will have to give seven hundred congregational Ṣalāḥs in compensation on the Day of Judgement.' (*Fatāwā Razawiyyah*, vol. 25, pp. 69)

It is understood that one who siphons off someone's money, is cruel and he is actually causing great harm to himself. In his Ḥadiṣ collection, 'Ṭabarānī,' Sayyidunā Sulaymān Ṭabarānī قُدِّسَ سَيْرُهُ التَّوْرَانِي has reported: The meaning of the statement of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is: 'Good deeds of the oppressor will be given to the oppressed, and the sins of the oppressed will be given to the oppressor.' (*Al-Mu'jam-ul-Kabīr*, vol. 4, pp. 148, *Ḥadiṣ 3969*)

It is forbidden to delay repaying of a debt without reason

Let me give you an important piece of information regarding debt. Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated in *Kīmīyā-e-Sa'ādat*, 'One who takes a debt and intends that he will pay it back honestly, Allah عَزَّوَجَلَّ appoints some angels for his security and they supplicate for his debt to be paid back.' (See: *Ithāf-us-Sādah-liz-Zubaydī*, vol. 6, pp. 409)

If the one who has taken a debt is capable to pay it, and he delays the payment without the creditor's consent, then, delaying it even for a moment is a sin and the borrower will be considered cruel and oppressive. Whether he is observing fast or sleeping, sins will continuously be recorded in his account (meaning his sins will keep increasing), and all the time, he would be continuously under the curse of Allah عَزَّوَجَلَّ. This is such a sin that it remains with the person even when he is asleep. If he can pay off the debt by selling his belongings, he is bound to do so; otherwise he will be a sinner. If in the compensation of debt, he gives something that the creditor does not like, even then he will be a sinner and he would be accused of the crime of this heinous act until the creditor forgives him, because this act is a major sin but people consider it as a misdemeanor. (*Kīmīyā-e-Sa'ādat*, vol. 1, pp. 336)

Give voice to your superego

Dear Islamic brothers! When people are in need, they flatter the moneyed and make false promises in order to borrow money.

But once they acquire it, they do not even bother to repay it. What the superego desires is that such a person should pay the debt back to the creditor along with a lot of thanks, but what happens today is that if at most the debt is paid off, first the creditor is frustrated by delaying, secondly the money is returned time to time in fractions instead of a lump sum. Remember! To annoy the creditor without a valid reason is also displaying cruelty. Commonly, traders are habitual of delaying the payment by telling him (creditor) to come another day, or at another time and though the Shari'ah does not permit, they frustrate their creditors despite having money. They don't bother that they are creating great harms for themselves. If you have money available and you plan to pay off the debts in the evening, what restricts you from paying it back early in the morning!

Becoming rich through good deeds

Dear Islamic brothers, the violation of human rights is very serious for the afterlife. Sayyidunā Aḥmad bin Ḥarb رَحْمَةُ اللهِ تَعَالَى stated, 'Many people will die being wealthy with plenty of good deeds but due to the violation of human rights, they will lose all their deeds on the Day of Judgement and hence will become poor and needy.' (*Tanbīh-ul-Mughtarīn*, pp. 53)

Sayyidunā Abū Tālib Muḥammad bin 'Alī Makkī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated in '*Qūt-ul-Qulūb*', 'Mostly, people will be thrown into Hell due to the sins of others (not due to their own sins) which will be transferred into their account (due to the violation of

human rights). Similarly, a great number of people will enter Paradise (not due to their own good deeds), upon receiving the good deeds of others.’ (*Qūt-ul-Qulūb*, vol. 2, pp. 292)

It is apparent that those whose feelings were hurt and rights were violated in the world, will be getting the good deeds of others. So, the oppressed and the tortured ones will be benefitted on the Day of Judgment.

One who annoys Allah ﷻ and His Prophet ﷺ

The matter of human rights is something that requires great consideration, but alas, today, besides the common people, even many influential ones do not pay attention to this. Nowadays, anger is a widespread disease. This anger causes even the decent ones to hurt others’ feelings and they don’t even realize that to hurt one’s feelings where Shari’ah does not permit is Ḥarām and leads to Hell. Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated in Fatawā-e-Razawīyyah, Volume 24, Page 342, with reference to Ṭabarānī: The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘مَنْ أَدَى مُسْلِمًا ‘ فَقَدْ أَذَانِي وَمَنْ أَذَانِي فَقَدْ أَذَى اللَّهِ (i.e. who caused annoyance to a Muslim (where Shari’ah does not permit), has caused annoyance to me, and the one who has caused annoyance to me, has caused annoyance to Allah ﷻ. (*Al-Mu’jam-ul-Awsaṭ*, vol. 2, pp. 387, Ḥadīṣ 3607)

Allah ﷻ has stated in Chapter 22, Sūrah Aḥzāb, Verse 57, regarding those who cause annoyance to Allah ﷻ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

Indeed those who annoys Allah and His Noble Prophet – upon them is Allah’s curse in the world and in the Hereafter, and Allah has kept prepared a disgraceful torment for them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Aḥzāb, Verse 57)

Painful itchiness

Dear Islamic brothers! If you have ever caused trouble to someone, whether he is your elder brother, father, wife, father-in-law, even a president, prime minister, teacher, spiritual guide, Mūazzin or Imām and Khaṭīb, seek repentance and ask forgiveness from Allah عَزَّوَجَلَّ without hesitation, and also remember to ask forgiveness from that particular person whom you hurt and win him over as the terrible torment of Hell is unbearable.

Listen attentively, Sayyidunā Yazīd bin Shajarah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘Hell has border lines like the coast line of the sea, which is inhabited by snakes similar to quick-paced camels, and scorpions similar to mules. When the sinners in Hell will ask for the reduction in pain, they will be ordered to escape from the borders. The moment they will tend to move, the snakes will catch them from their lips and faces, and will rip their skins. The sinners will run towards the fire to save themselves, then they will be made to suffer from a disease that will cause intense itching. They will

scratch their skins to such an extent that their flesh will scrape off and only bones will remain, it will then be proclaimed: ‘O so-and-so, are you feeling pain?’ He will reply affirmatively. Then, it will be said that this is the recompense of the pain that you used to cause to the Muslims.’ (*Attarghib Wattarhib*, vol. 4, pp. 280, *Ḥadīṣ* 5649)

Roaming in Paradise

Dear Islamic brothers! A Muslim does not hurt another Muslim; instead, his task is to prevent the Muslims from being hurt by anything. Sayyidunā Imām Muslim bin Hajjāj Qushayrī رحمته الله تعالى عليه has reported in *Ṣaḥīḥ Muslim* that the Beloved Prophet صلی الله تعالى علیه واله وسلم said, ‘I saw a person roaming in Paradise, that he goes anywhere he wills because in this world, he had cut down a tree from the pathway that caused trouble to the people.’ (*Ṣaḥīḥ Muslim*, pp. 1410, *Ḥadīṣ* 2617)

Remarkable humbleness of the Holy Prophet صلی الله تعالى علیه واله وسلم

Our Beloved Prophet صلی الله تعالى علیه واله وسلم, through his *Uswah-e-Ḥasanah* (Virtuous Character), has outlined glorious teachings for us to protect the rights of fellow beings. Let’s see a glimpse of his noble character. Our Beloved Prophet صلی الله تعالى علیه واله وسلم announced publicly at the time of his apparent demise, ‘If I am liable to pay someone’s debt, if I have caused damage to someone’s life, property or name, then I present my life, property and dignity; take revenge in this world. None of you should worry that I will be displeased with him if he takes revenge on me; this is not my virtue. If

someone's right is due upon me, I would like that either he receive recompense from me or forgive me.' Then he said, 'O people! One who is liable for restoring a right to someone, he should restore it to him and he should not think that he will fall into disgrace since disgrace caused in this world is a lot easier than that in the Hereafter.' (*Tarīkh Dimishq-li-Ibn-e-'Asākir*, vol. 48, pp. 323 *Mulakhkhaṣan*)

I had twisted your ear

Sayyidunā 'Uṣmān al-Ghanī رَضِيَ اللهُ تَعَالَى عَنْهُ said to one of his slaves, 'I had once twisted your ear, so avenge that on me.' (*Al-Riyāḍ Al-Naḍarāh fī Manāqib Al-Asharāh*, Juz 3, pp. 45)

Definition of a Muslim

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A (perfect) Muslim is one from whose tongue and hands other Muslims are secured, and a (perfect) emigrant is one who refrains from what Allah عَزَّوَجَلَّ has forbidden.' (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 15, Ḥadīṣ 10)

Regarding this Ḥadīṣ, the renowned exegetist Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الرَّحْمَنِ stated, 'A perfect Muslim is one who is a Muslim from all points of view whether Shar'ī or literal. A Mūmin (true believer) is one who refrains from backbiting of a Muslim, refrains from abusing, taunting, and tale-bearing, does not beat anyone, nor does he write anything against a Muslim.' He wrote further: 'A perfect emigrant is one who, besides leaving his homeland, also refrains from committing sins, or literally,

to withdraw from committing sins is also termed as migration and it will continue forever.’ (*Mirāt-ul-Manājīh*, vol. 1, pp. 29)

To stare at a Muslim and frighten him

The Holy Prophet ﷺ said, ‘It is not permissible for a Muslim to point at another Muslim with the eyes in such a way that hurts him.’ (*Ittaḥaf-ul-Sadat liḥ Zubaydī*, vol. 7, pp. 177)

At another place he ﷺ said, ‘It is not permissible for a Muslim to frighten another Muslim.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 391, Ḥadīṣ 5004)

Dear Islamic brothers! We come to know that a Muslim is a protector and well-wisher of other Muslims. To quarrel with each other is not the conduct of Muslims; it causes huge problems, as Sayyidunā Shaykh Muḥammad bin Ismā’il رحمه الله الباری narrated in his Ḥadīṣ collection, ‘*Ṣaḥīḥ Bukhārī*’. Sayyidunā ‘Ubādah bin Ṣāmit رضى الله تعالى عنه stated: The Holy Prophet ﷺ came out to tell us about the night of Shab-e-Qadr; two Muslims were quarrelling. The Holy Prophet ﷺ said, ‘I had come to inform you about Shab-e-Qadr but so-and-so persons were quarrelling, therefore, specifying it (Shab-e-Qadr) was cancelled.’ (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 662, Ḥadīṣ 2023)

We are gentle with the gentle and...

Dear Islamic brothers! There are alarming lessons for us in the above-mentioned Ḥadīṣ. Our Beloved Prophet ﷺ

was about to specify the night of Shab-e-Qadr but the quarrel of the two Muslims prevented this and so Shab-e-Qadr was made secret forever. Taking this as an example, just imagine that how detrimental it is to quarrel with each other. But who can make the pugnacious understand this? These days some Muslims are seen saying proudly, ‘One cannot live in this world with fair dealings, so we are gentle with the gentle and wrongdoer with the wrongdoers and they don’t just say it, they even prove it. Sometimes, on a very minor issue, arguing erupts first which leads to fighting, ending up with the use of daggers and guns. It’s so disappointing that some Muslims today, besides being a Muslim, kill each other, burn shops, cars and other belongings of the public and represent themselves as Paṭhān, Panjābi, Sarāikī, Muḥājir, Sindhi or Baloch. O the Muslims! You were the protectors of one another, what has happened to you? Our Beloved Prophet ﷺ said, ‘In brotherhood, kindness and mercy, believers are like one body, so if one organ gets hurt, the whole body feels the pain.’ (*Ṣaḥīḥ Muslim*, pp. 1396, Ḥadīṣ 2586) A poet has explained it so beautifully:

Mubtalā-e-dard koī ‘uzū ho rotī ḥay ānkḥ
Kis qadar ḥam-dard sārāy jism kī hoī ḥay ānkḥ

Don’t be cruel, even to one who misbehaves

It is narrated in ‘*Tirmizī Sharīf*’ that the Holy Prophet ﷺ said, “Don’t become imitator O people, saying ‘if people do good, we will also do good, and if people behave

cruelly, we will conduct cruelly', but settle your Nafs, that if people do good, you do good as well, but if people misbehave, you don't oppress." (*Sunan-ul-Tirmizī, vol. 3, pp. 405, Ḥadīṣ 2014*)

Journey to return another's pen

Dear Islamic brothers! Did you notice! How wonderful Madanī pearls regarding benevolent conduct with the Muslims have been taught by our Beloved Prophet ﷺ. Our saints رَحْمَةُ اللهِ تَعَالَى had been very sensitive regarding human rights, and were very careful in fulfilling them. Therefore, Sayyidunā 'Abdullāh bin Mubārak رَحْمَةُ اللهِ تَعَالَى stayed in Syria for some days. There, he used to write Aḥādīṣ. Once his pen stopped working, so he borrowed someone else's pen for the time being. He forgot to return it and unintentionally carried it to his homeland. When he recalled that the pen did not belong to him, Sayyidunā 'Abdullāh bin Mubārak رَحْمَةُ اللهِ تَعَالَى again travelled to Syria from his country just to return the pen that he had borrowed. (*Taḏkira-tul-Wā'iḏīn, pp. 243*)

How is it to wear someone else's slippers without consent

Dear Islamic brothers! Did you realize? شَيْخِنَ اللهُ عَزَّوَجَلَّ, our saints would fear Allah عَزَّوَجَلَّ so much regarding others' belongings. But regretfully, today we are becoming fearless in this regard. Remember, presently it looks easy to keep someone else's belongings intentionally, but it will be very painful on the Day

of Judgement to pay the compensation to its owner and to satisfy him. Therefore, care should be taken as regards to even little things of others. Anything that belongs to someone else e.g. shawl, towel, crockery, bed, chairs, etc. should never be used without permission. Permission is not required if there already exists general permission from the owner of those things. For example, if one is a guest at somebody's home, it is common that the owner has no reservations for use of such things by the guest. It is often seen in the Masjid that some people use other's footwear for going to the toilet without the owner's permission. Apparently it seems to be a trivial matter, but think for a while! You wore someone's footwear and went to the toilet; meanwhile, its owner comes along in order to go home. Realizing that his footwear is missing, he anticipates that it may have been stolen, and so he leaves barefooted and depressed. Even though you placed the footwear back at its original place upon returning, but its owner has lost it. Who is to be blamed? Obviously it's you, and you will be termed cruel. Ah! How pathetic the condition of the cruel would be on the Day of Judgement! Sayyidunā Shaykh 'Abdul Wahhāb Sha'rānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Under some cases, the oppressed will still not be satisfied with the cruel, even after taking all of his good deeds as a compensation for only a single act of oppression.' (*Tanbīh-ul-Mughtarīn*, pp. 50)

That is why our saints used to be very vigilant about the matters that appear to be trivial. Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated:

Care in smelling fragrance

Mushk (an expensive perfume) was being weighed in front of Amīr-ul-Mūminīn Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ for distribution among the Muslims; he instantly covered his nose so as to prevent himself from smelling the fragrance. When people saw his act, he رَضِيَ اللهُ تَعَالَى عَنْهُ clarified, ‘To smell the fragrance is its usage.’ (Since Mushk is present in front of me in a large quantity, therefore, I can smell its fragrance more than the other Muslims, and I don’t want to benefit more from it as compared to other Muslims by smelling more fragrance than others.) (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 121; *Qūt-ul-Qulūb*, vol. 2, pp. 533) May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Extinguished the lamp!

It is stated in ‘*Kīmīyā-e-Sa’adat*’ that a saint was sitting beside a sick person. The person died by the will of Allah عَزَّوَجَلَّ. Great compliments to the Madanī mindset of that saint that he extinguished the lamp instantly and said, ‘Now his inheritors also own rights in the oil of this lamp.’ (*Kīmīyā-e-Sa’adat*, vol. 1, pp. 347) May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Garden of Paradise or ditch of Hell

Allah, Allah! What a marvellous mindset our saints عَلَيْهِ رَحْمَةُ اللَّهِ الْعَزِيزِينَ would have! We can't even imagine such a mindset for ourselves. The Auliya رَحْمَةُ اللَّهِ تَعَالَى would shiver with the fear of Allah عَزَّوَجَلَّ; they would not be forgetful about their death nor negligent in the matters of the grave and the Day of Judgement. Ah! The issues one has to confront in his grave are horrific. Ah! What will happen with us! We are heedless of our graves. It is stated in 'Ihyā-ul-'Ulūm': Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, 'One who recalls his grave quite often, he will find it to be a garden of Paradise after his death; and the one who forgets, will find it to be a ditch of Hell.' (*Ihyā-ul-'Ulūm*, vol. 4, pp. 238)

*Gor-e-nīkān bagh ḥogī khuld kā
Mujrimun kī qabr dozakh kā garḥā*

Half a date

Remember! Taking care of the rights of your small Madanī children is also necessary. Showing carelessness regarding their rights is detrimental and giving attention to their rights may lead to Paradise. Therefore, Sayyidunā Muḥammad bin Ismā'il Bukhārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِئِ has reported in his Ḥadīṣ collection 'Ṣaḥīḥ Bukhārī': Umm-ul-Mūminīn Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said, 'A lady came to me with her two daughters and asked for some help. At that time, I had only a single date, so I gave it to her. She divided it into two pieces and gave one

piece to each daughter.’ When Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا related that event to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who has been gifted with daughters, and he treated them with good conduct, then these daughters will become a barrier for him against the Hell.’ (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 99, Ḥadīṣ 5995)

Outcome of a royal slap

Sayyidunā ‘Umar al-Fārūq al-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ would never exempt anyone regarding the rights of beings. The king of Ghassān had recently embraced Islam which had made Sayyidunā ‘Umar al-Fārūq al-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ happy as it created a hope that people of his kingdom would also come into the fold of Islam. During Ṭawāf, a poor Bedouin unintentionally stepped over the cloth of the king. The king slapped him in anger with such force that the Bedouin lost his tooth. The Bedouin asked for justice in the court of Sayyidunā ‘Umar al-Fārūq al-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ. When the king admitted that he had slapped him, Sayyidunā ‘Umar al-Fārūq al-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ said to the oppressed Bedouin that he may take Qiṣāṣ (revenge) from the king of Ghassān. The king said resentfully, ‘How is it that an ordinary person can be equal to a king, and has the right to take revenge from me!’ Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Islam has made you equal to each other.’ The king sought respite of one day for the Qiṣāṣ, but he escaped at night and became Murtad (apostate). (*Khuṭbāt-e-Muḥarram*, pp. 138)

Simplicity of Sayyidunā ‘Umar al-Fārūq رضي الله تعالى عنه

Dear Islamic brothers! Sayyidunā ‘Umar رضي الله تعالى عنه did not show any leniency towards the king of Ghassān. The renunciation of Islamic beliefs and becoming Murtad of that king did not cause any harm to Islam. Besides, if Sayyidunā ‘Umar رضي الله تعالى عنه had shown leniency, the image of Islam would have been spoiled since a concept may have developed in people’s mind that مَعَاذَ اللَّهِ عَزَّوَجَلَّ Islam cannot force the strong people to restore the rights to the vulnerable people. It was the blessing of this fair judicature that once in summer, Sayyidunā ‘Umar al-Fārūq al-A’zam رضي الله تعالى عنه was asleep restfully, without the security of any guard, under a tree with his head lying on a rock when an envoy of Rome reached him. The emissary became astonished to see him sleeping like that and wondered as to whether this is the same person from whom the people of the whole world trembled! Then he said, ‘O ‘Umar رضي الله تعالى عنه! You do justice and safeguard human rights so you sleep even on the rocks ; whereas our kings oppress the people, trample on their rights, so they cannot slumber on even in their velvety beds.’ May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Causes of a bad end

Just realize the detrimental outcome of cruelty that caused the king of Ghassān to lose his Īmān! Sayyidunā Abū Bakr Warrāq

رحمۃ اللہ تعالیٰ علیہ said, ‘Oppressing the people often becomes a cause of deprivation of Īmān (faith).’ Someone asked Sayyidunā ‘Abul Qāsim Ḥakīm رحمۃ اللہ تعالیٰ علیہ, ‘Is there some sin that can deprive a person of his Īmān?’ He replied, ‘There are three causes for the deprivation of Īmān:

1. not paying gratitude (in the court of Allah عَزَّوَجَلَّ) for the bounty of Īmān
2. not possessing the fear of losing Īmān
3. oppressing a Muslim.’ (*Tanbīh-ul-Ghāfilīn*, pp. 204)

How is it to call oneself a ‘slave’ of another

Our saints have set the striking examples regarding the care of human rights. Therefore, Sayyidunā Imām Abū Yūsuf رحمۃ اللہ تعالیٰ علیہ, who was the chief justice of his time and was a great student of His Eminence Imām al-A’zam Abū Ḥanīfah رحمۃ اللہ تعالیٰ علیہ, refused to accept the testimony of Faḍl bin Rabī’, who was the trusted minister of Caliph Ḥārūn-ur-Rashīd علیہ الرحمۃ. When Khalīfah Ḥārūn-ur-Rashīd علیہ الرحمۃ asked the cause of his refusal, he said, ‘Once I heard it myself that he was saying to you ‘I am your slave’, if he was truthful in his statement, then he is not eligible to testify in your favour because the testimony given by the slave in favour of his master is unacceptable. And if he had told a lie just to flatter you, even then his testimony is unacceptable since one who can dare to tell a lie blatantly in your royal court, how he can refrain from false testimonies in my court!’

How are you?

Dear Islamic brothers! Did you realize? Sayyidunā Imām Abū Yūsuf رَضِيَ اللهُ تَعَالَى عَنْهُ was so intelligent, meticulous and impartial in the matters of justice that he did not hesitate to reject the testimony of the minister in favour of the Caliph. It's worth noticing here that sometimes, inattentively or to flatter someone, one declares himself a servant or a slave of another, but the sentiments in the heart are just opposite to it. May our hearts and tongues be aligned! Our saints would take great care in this regard and say what they really believed. Therefore, Sayyidunā Imām Muḥammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ الْغَيْرِین asked a person, 'How are you?' He replied, 'How would one feel when he owes a debt of 500 dirhams, and has to look after his households in the state of pennilessness.' Sayyidunā Imām Muḥammad عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى brought 1000 dirhams from his home, and while delivering the money to him, he said, 'Pay your debt of 500 dirhams and keep the rest for your households.' After the incident, Sayyidunā Imām Muḥammad عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى committed to himself that he would never ask anyone's condition in the future. Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِی said: Imām Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ الْغَيْرِین committed not to ask anyone about his condition in future because he was of the viewpoint 'if I asked someone and he told me his problem and I did not help him out, then I would be considered 'hypocrite' in this regard.' (*Kīmīyā-e-Sa'ādat*, vol. 1, pp. 408)

Explanation of ‘I will be considered hypocrite’

Dear Islamic brothers! Did you realize? Our saints were so straightforward and truthful. They believed that unless one has true sympathy for the other from the depths of his heart, he should not ask about his condition. And if on asking his condition, he tells his problem, then he should be helped out to the maximum possible extent. Remember! The saying of Imām Ibn Sīrīn عليه رَحْمَةُ اللهِ الْعَظِيمَةِ ‘I will be termed as Munāfiq (hypocrite) if I could not help someone in trouble’ refers to Munāfiq-e-‘Amlī and Nifāq-e-‘Amlī is not Kufr.

It is necessary to help the oppressed

To oppress people is a violation of human rights, similarly, not to help the oppressed despite having the ability to do so is also a crime. Sayyidunā ‘Abdullāh Ibn-e-‘Abbās رضي الله تعالى عنه has reported that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘Allah عز وجل said: I swear by My Honour and Magnificence, I will surely avenge the cruel sooner or later. And I will also avenge the one who doesn’t help the oppressed, despite having the ability to do so.’ (*Attarhīb Wattarhīb, vol. 3, pp. 145, Hadīš 3421*)

Therefore, we have realised that the one who does not help the oppressed besides being capable of it, is a sinner. But one who is not capable to help the oppressed is not a sinner as Muftī Muḥammad Sharif-ul-Ḥaq Amjadī عليه رَحْمَةُ اللهِ الْعَظِيمَةِ has said, ‘Remember! To help a Muslim is sometimes Farḍ, sometimes

Wajīb, and sometimes Mustahab, depending upon the condition of the helper.’ (*Nuzḥat-ul-Qārī*, vol. 3, pp. 665)

Flames were erupting from a grave

‘Allāmah Abū Yūsuf Muḥammad Sharīf Kotalvī عليه رحمة الله القوي has narrated in his book ‘*Akhlāq-us-Ṣāliḥīn*’, Abū Maīsarāh رحمة الله تعالى عليه said: Flames were erupting from a grave, and the deceased person was being tormented. The deceased person asked the angels, ‘Why do you beat me?’ The angels replied, ‘Once an oppressed person asked you for help, but you did not help him, and once you offered Ṣalāh without performing Wuḍū.’ (*Akhlāq-us-Ṣāliḥīn*, pp. 57; *Tanbīh-ul-Mughtarīn*, pp. 51)

Sympathy for Muslims

Dear Islamic brothers! This was about the one who does not help the oppressed though he is capable, then how the cruel would be dealt with! Thus we should realise that the oppressed must be helped out to the maximum extent in order to earn reward. Our saints would remain worried about the afflictions of the Muslims. Try to realize this from the incident mentioned in ‘*Kīmīyā-e-Sa’ādat*’ that people once saw that Sayyidunā Fuḍayl bin ‘Ayāz رحمة الله تعالى عليه was crying. When they asked the reason, he replied, ‘I am crying for those Muslims who have oppressed me and when, on the Day of Judgement, they will be asked as to why they had oppressed, none of their excuses will be accepted, and they will be insulted and disgraced.’ (*Kīmīyā-e-Sa’ādat*, vol. 1, pp. 393)

Sympathy for a thief

A person stole money from one of our saints. The saint started weeping. When people showed sympathy, he said, 'I am not crying for my money, instead I am crying for the thief that he will be convicted on the Day of Judgement, and at that moment, he won't be having any excuse. Ah! What a great insult he would suffer at that time.'

Torment of robbery

Let me inform you of the torment of robbery. 'Abul Laiš Samarqandī رَحْمَةُ اللهِ الْقَوِي has narrated in 'Qurrā-tul-'Uyūn': One who stole even a little amount of someone's money will come stringing it as a necklace of fire around his neck on the Day of Judgement. And the one who ate from even a little Ḥarām earnings, fire will be ignited in his stomach and he will scream with such a terrifying sound that the people resurrecting from their graves will shiver, until whatever Allah عَزَّوَجَلَّ decides in front of the people. (*Qurrā-tul-'Uyūn*, pp. 392)

Madani pearls for those who cure sinners

Dear Islamic brothers! The topic under discussion was to remain sympathetic towards the Muslims. Our saints would display compassion for the Muslims. Considering the torment that people would suffer due to their sins, our saints would feel sorrow for them and would struggle to reform them. We should also take care of our Islamic brothers and strive to reform them by making

constant and prudent efforts. The tactic of a doctor bears lessons for us. If the patient is reluctant towards the doctor due to the pain of injection or a bitter medicine, even then the doctor does not hate the patient. Instead, he treats the patient kindly. So, if a sinner (patient suffering from the disease of sins) makes fun of us or treats us badly, we should not give up; instead we should continue his treatment. If we continue our struggle and persuade sinners to travel in the Madanī Qafilāhs of Dawat-e-Islami, then these sinners will surely be cured from the disease of sins, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Method to learn others' rights

Remember! Among the rights of fellow beings, the foremost are the rights of the parents. To learn their rights, listen to the audio cassette of the speech (Bayān) ‘Mā Bāp ko Satānā Ḥarām ḥay’ released by Maktaba-tul-Madīnah and the VCD ‘*Mā Bāp kay Ḥuqūq*’ of Nigrān-e-Shūrā. Similarly, rights of children, husband and wife, relatives, neighbours, etc. are more important than the rights of other people. It’s impossible to learn all these rights in this short speech (Bayān); for this purpose, peruse the following three books published by Maktaba-tul-Madīnah:

1. Wālidāin, Zaujaīn aur Asātizāh kay Ḥuqūq
2. Ḥuqūq-ul-‘Ibād kaysay Mu’āf ḥaun
3. Awlād kay Ḥuqūq

Also, travel with the Sunnah-inspiring Madanī Qāfilāhs, therefore, along with the information about human rights, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the spirit of carefulness will also engender in you. If one becomes vigilant, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the path towards Heaven becomes easier for him.

Different ways of cruel conduct

Those who misbehave with the Muslims, hurt their feelings, mispronounce their names, taunt them, mock them and make fun of them, should fear Allah **عَزَّوَجَلَّ**. Listen! Allah **عَزَّوَجَلَّ** has stated in Chapter 26, Sūrah Al-Ḥujurāt, Verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ
وَلَا تَنَابَرُوا بِالْأَلْقَابِ ۚ بُئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

O people who believe! Men must not ridicule other men for it could be that the ridiculed are better than the mockers, nor must the women ridicule other women for the ridiculed women may be better than the mockers; and do not insult one another, nor assign evil nicknames; how base it is to be called a sinner after being a Muslim! And whoever does not repent - then it is they who are unjust.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Ḥujurāt, Verse 11)

To make fun of someone is a sin

Dear Islamic brothers! To laugh at someone's poverty, lineage or physical imperfection is a sin. Similarly, to call a person with an appellation that is not considered good in a society is also a sin. We can't call someone a dog, donkey, pig, etc. Likewise, though one has an imperfection in him, we cannot call him with this defect - for example, O blind one! O tall one! etc. But, it is permissible to refer to a person with his imperfection if the intention is to identify him, where necessary. The Glorious Quran has declared them Fāsiq (transgressor) who laugh at people, call them with an appellation that is not considered good in a society and make fun of them. Those who don't repent from this bad act have been declared cruel by the Holy Quran. O those who make fun of others, listen carefully!

Punishment for making fun of others

Whenever you feel a desire to make fun of others, first concentrate on this saying of the Holy Prophet ﷺ: **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. On the Day of Judgement, for the one who used to make fun of people, a door of Paradise will be opened and he would be called to come. He will then move towards it in a state of grief and distress, but as soon as he approaches it, the door will close. Then another door of Paradise will be opened and he will be called to come. Therefore, again he will move forward towards it in a state of grief and distress but that door will also go shut. He will be treated so on and on until he won't go when the door will

be opened and the call will be let out. (*Kitāb-us-Şamī ma' Mawsū'ah*
Imām Ibn-e-'Abī Dunyā, vol. 7, pp. 183-184, Ḥadīṣ 287)

Please ask for forgiveness

Dear Islamic brothers! Fear Allah عَزَّوَجَلَّ and ask forgiveness from Him. Also, in case of the violation of human rights, just seeking forgiveness from Allah عَزَّوَجَلَّ is not enough; the violated rights will have to be compensated for. For example, if a financial right was violated, the money must also be paid; if someone's feelings were hurt, the oppressor should seek forgiveness from the oppressed. Ask forgiveness from all those whom you had made fun of, called with bad titles, taunted and mocked, stared at someone that hurt him, frightened, abused, beaten, disrespected or backbit someone which he got informed of. To sum up, seek forgiveness from all those whom you caused pain where Sharī'ah does not permit. If you refrain from seeking forgiveness from a person considering that it will cause damage to your dignity in his eyes, then please think! What will happen if on the Day of Judgement, the same person takes your good deeds and you are made accountable for his sins! I swear by Allah عَزَّوَجَلَّ that your dignity would be truly lost at that time and regretfully, none of your friends, brothers, or relatives will be there to help you. Please hurry! By sitting at the feet of your parents, by entreating your relatives, by falling at the feet of your subordinates, reconcile with your Islamic brothers and friends, by humiliating yourself in front of them and seek forgiveness today in this

world so that you may win respect in the Hereafter. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ' i.e. one who shows humility for Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ honours him with glory. (Shu'ab-ul-Īmān, vol. 6, pp. 297, Ḥadīṣ 8229) O people! Seek forgiveness from each other and forgive each other.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

I have forgiven

For the one who is more popular, there are more chances of him violating human rights. A large number of people are affiliated with me (Sag-e-Madīna). Ah! I might have hurt the feelings of a number of people! I request you all most humbly that if I have hurt someone physically, financially, or someone's repute, either he may take revenge or forgive me. If I am liable to pay someone's debt, he may surely take it from me, and if he doesn't want to settle it, he is requested to forgive me. I cancel my (personal) money that others owe to me. Yā Allah عَزَّوَجَلَّ, please don't torment any Muslim for my cause. I forgive the violation of my rights in the past as well as in the future by any Muslim, whether someone has hurt my feelings in the past or the future, has beaten me in the past or will beat in the future, attempted to take my life in the past or will make such an attempt in the future, or even the one who will succeed in such an attempt and assassinate me. I affirm that I forgive all the Muslims for the violation of my rights. O Allah عَزَّوَجَلَّ! I represent myself as a humble person, so

please forgive all my sins of the past and future, and forgive me without accountability of my deeds.

Şadqaḥ piyāray kī ḥayā kā keḥ na ley muḥ say ḥisāb

Bakhsh bay pūchay lajāye ko lajānā kyā ḥay

All Islamic brothers who are attending this international gathering (Ijtimā') of three days, or viewing me on Madanī Channel or through the internet or those Islamic brothers and sisters who are listening to me through CDs and DVDs or reading this published speech (Bayān), please be attentive. Imagine that I have violated any of your rights that can be considered as the gravest violation of rights one can commit, moreover, for the sake of Allah عَزَّوَجَلَّ, forgive me for all the violations of your rights I have committed. And I request you to forgive me for the violation of your rights that I may commit in future. Please say once from the bottom of your heart 'I have forgiven you'.

جَزَاكُمُ اللَّهُ خَيْرًا وَأَحْسَنَ الْجَزَاءِ

Money should be returned

The one who has owed a debt must repay it, and should seek forgiveness as well if he has delayed it. To all those whom you bribed, or robbed, it's necessary to return their valuables, or ask them to provide a temporary respite or forgive you for everything that you are liable to pay or return. Also seek forgiveness for the inconvenience you have caused them. If that particular person has died, his inheritors should be contacted and paid, if there

are no inheritors, then give an equal amount in charity (Ṣadaqaḥ). If one has illegally usurped people's possessions but does not remember the individuals who are the victims, even then he should donate an equal amount as a charity, i.e. give it to the Masākīn (destitute). If the sufferer demanded his rights even after one has donated an equal amount in charity, he is bound to pay him as well.

How to apologize to those who we forgot?

For those Islamic brothers who fear Allah عَزَّوَجَلَّ regarding the matters of human rights and are now in a state of confusion that they may have violated the rights of a number of people and hurt their feelings; how can they find each and every sufferer! So, to all the people whose feelings you have hurt and it's possible to contact them, meet them or contact them via phone or in writing and somehow manage to persuade them to forgive you. And for those whom you lost, or those who have died, or you don't remember the individuals whom you hurt, then ask Allah عَزَّوَجَلَّ to forgive them in your supplications after offering every Ṣalāḥ. For example, make a habit to pray like this after every Ṣalāḥ, 'Yā Allah عَزَّوَجَلَّ! Forgive me and all those Muslims whose rights I have violated to date.' Don't feel despondent as Allah's mercy is infinite. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, your sincere remorse will bring fruit and by virtue of the Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ will treat you kindly by providing you with chances that lead to

the forgiveness of the violation of human rights that you have committed.

Allah ﷻ will arrange reconciliation

Sayyidunā Anas رضى الله تعالى عنه said: Once the Holy Prophet صلى الله تعالى عليه وآله وسلم was present there. He صلى الله تعالى عليه وآله وسلم smiled. Sayyidunā ‘Umar al-Fārūq رضى الله تعالى عنه asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! May my parents be sacrificed on you; why did you smile?’ The Prophet صلى الله تعالى عليه وآله وسلم replied, ‘Two of my Ummatis (believers) will fall (in reverential posture) in the court of Allah ﷻ, one will appeal, ‘Yā Allah ﷻ! Give me justice, he had oppressed me.’ Allah ﷻ will say to the plaintiff, ‘Now what shall this poor person (the accused) do, he does not have any good deeds left with him.’ The plaintiff will say, ‘Transfer my sins into his account.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم started weeping after this statement and said: That Day will be very important since on that Day, everyone will be in a need to reduce his burden. Allah ﷻ will say to the plaintiff, ‘Look at what is in front of you?’ He will reply, ‘O Rab! I can see large cities and huge palaces of gold that have been decorated with pearls. For which Prophet or Şiddiq or Şahīd (martyr) are these cities and beautiful palaces for?’ Allah ﷻ will reply, ‘These are for the one who would pay their price.’ The plaintiff will ask, ‘Who can pay their price?’ Allah ﷻ will reply, ‘You can pay for them.’ He will ask, ‘How can I?’ Allah ﷻ will reply, ‘By forgiving your brother for the rights that he has violated.’ The

plaintiff will say, ‘Yā Allah عَزَّوَجَلَّ! I forgive all my rights.’ Allah عَزَّوَجَلَّ will say, ‘Hold your brother’s hand and both of you enter Paradise together.’ Then the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Fear Allah عَزَّوَجَلَّ and reconcile among the people because on the Day of Judgement, Allah عَزَّوَجَلَّ will also arrange reconciliation among the Muslims.’ (*Al-Mustadrak-lil-Hākim*, vol. 5, pp. 795, *Ḥadīṣ* 8758)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Concluding my speech, I would like to avail the opportunity of stating the excellence of the Sunnah and some Sunan and manners. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “One who loved my Sunnah, has loved me and the one who loved me will be with me in Paradise.” (*Mishkāt-ul-Maṣābiḥ*, vol. 1, pp. 55, *Ḥadīṣ* 175)

Sunnatayn ‘ām karayn dīn kā ḥam kām karen
Nayk ḥo jāyāin Musalmān Madīnay wālay

12 Madanī pearls related to conversation

1. Talk bearing smile and nice gesture.
2. With the intention to please Muslims, maintain a respectful conduct with the elders and a kind conduct with the young ones. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, besides getting reward, you will remain respectful in the eyes of both.

3. Shouting during conversation, which is common among friend circles these days is not Sunnah.
4. Even to a newly born child, talk with respect and with good intentions. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will enhance your morals and the child will also learn manners.
5. It's not a good habit to touch private body parts, to remove dirt from the body using the fingers, to touch the nose again and again in front of others or to insert one's finger in the nose or ear, or to keep spitting as people dislike such acts.
6. When someone is talking, listen to him patiently till he finishes. To interrupt one whilst he is talking, is not Sunnah.
7. Don't guffaw (burst out laughing) while talking. Never do so at all since the Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* never guffawed in his blessed lifetime.
8. Talking excessively and laughing aloud harm your personality.
9. The Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, 'When you see a person who has been gifted with a feeling of disinterest towards this world and with a habit of speaking less, then be closer to him and avail his company since he has been gifted with wisdom.' (*Sunan Ibn-e-Mājah*, vol. 4, pp. 422, Ḥadīṣ 4101)

10. The Holy Prophet ﷺ has said, ‘One who kept quiet attained salvation.’ (*Sunan Tirmizī, vol. 4, pp. 225, Ḥadīṣ 2509*)

It is mentioned in *Mirāt-ul-Manājih*: Sayyidunā Imām Ghazālī عليه السلام said, ‘There are 4 types of conversations: (i) purely harmful (ii) purely beneficial (iii) harmful as well as beneficial and (iv) neither harmful nor beneficial. Purely harmful conversation should always be avoided and purely beneficial conversation should be adopted. It’s better to avoid a conversation that is harmful as well as beneficial, and to get involved in a conversation that is neither harmful nor beneficial is a wastage of time. It is quite difficult to differentiate among these types of conversations, therefore it is better to keep silent.’ (*Mirāt-ul-Manājih, vol. 6, pp. 464*)

11. There should always be some purpose behind every conversation and the mentality and temperament of the listener should be kept in mind while speaking.
12. Always avoid indecent and rough conversation, foul language, and do not abuse anyone. Remember! It is Ḥarām-e-Qaṭ’ī (absolutely prohibited) to abuse a Muslim where the Sharī’ah does not permit. (*Fatāwā-e-Razawīyyah, vol. 21, pp. 127*)

Paradise is Ḥarām for a person who speaks obscene language. The Beloved Prophet ﷺ said, ‘Paradise is Ḥarām

for a person who indulges in indecent talks.’ (*Kitāb-us-Şamt, ma’ Mawsū’ah Al-Imām Ibn-e-Abī Al-Dunyā, vol. 7, pp. 204 Raqam 325*)

Please go through the book “*Sunnatayn aur Ādāb*”, comprising of 120 pages, published by Maktaba-tul-Madīnah to get detailed knowledge related to Islamic ethics of conversation, and to learn more Sunan of the Holy Prophet ﷺ. Travelling in Madanī Qafilah with devotees of the Holy Prophet ﷺ is also one of the best ways to learn and practise the Sunnah of the Beloved Prophet ﷺ.

Sikhnay Sunnatayn Qāfilay mayn chalo

Lūtnay rahmatayn Qāfilay mayn chalo

Hon gī hal mushkilayn Qāfilay mayn chalo

Pāo gey barkatayn Qāfilay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.



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